

MULTICULTURAL LITERATURE FOR A PEACE-BASED PROSE CLASS FOR EFL TEACHER EDUCATION

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Abstract

The recent phenomena of religious based violence and terrorism in Indonesia shows that the target recruits of fundamentalist groups and institution members are students from higher education (Saragih, 2011). English language classrooms are in fact potential as peace agency as the teachers are in a strategic position to influence infrastructure, to invest in their social capital and to construct moral imagination (Anderson 1991, Birch 2009) as language is not a mere means of communication, but it is more a means to construct realities. In response to today's need for a peaceful environment in Indonesia, English teachers must be aware and be proactive agents to promote a more dialogic atmosphere in their classrooms. This paper will discuss how Prose class with peace-based language learning perspective made use of Richard Oh's Novel "The Pathfinders of Love." The story is a meaningful material to encourage students' self-awareness as a part of the diversified society and to promote dialogic relation among themselves. The paper will first provide a detailed description of the class participants and their different background, then outline a brief analysis of the issues of conflict and peace in the story, and present an elaborate discussion of how the in-class and out-class activities promote a deeper understanding of what peace means in a multicultural environment.

Keywords: multicultural literature, peace-based language teaching, EFL teacher education

INTRODUCTION

In the last two decades, Indonesia has witnessed numerous religious and ethnic based conflicts. Ambon and Poso conflicts in 1999 – 2000 were

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still fresh in mind when a violent attacked Ahmadiyah in Cikeusik, West Java and another violence destroyed three churches in Temanggung, Central Java. The recent phenomena of religious based violence and terrorism in Indonesia shows that the target recruits of fundamentalist groups and institution members are students from higher education (Saragih, 2011). Religious and cultural compartmentalism contributes to the increasing tension and violence in Indonesia.

Birch (2009) notes the strategic position of English language classrooms as potential peace agency as teachers are in a strategic position to influence infrastructure, to invest in their social capital and to construct what Anderson (1991) calls moral imagination. In response to today's need for a peaceful environment in Indonesia, English teachers must be aware and be a proactive agent to promote a more dialogic atmosphere in their classrooms as language is not a mere means of communication, but it is more a means to construct realities.

Without the awareness of peace-based language teaching (hereafter, PBLT), EFL learning classrooms would misrepresent the social reality and subconsciously reinforce and widen the discrepancy between the violent social reality and what seemingly a peaceful representation of social reality created by English classrooms. At present, EFL classrooms in general and EFL teacher's education in particular appear to ignore the unequal distribution of power and injustice in the society because of the absence of peace-based learning materials and activities. This can be seen from the topics mostly addressed in the classroom which are introduced irrespective of Indonesia's social phenomena such as hobbies in Speaking class, teaching techniques and teaching methods in teaching methodology classes, intrinsic elements of short stories in Prose classes, etc. Exposure of such seemingly "safe" topics in EFL classrooms has contributed to the construction of classes as imaginative peaceful bubbles (Birch, 2009). Therefore, the introduction to topics such as ethnic and religious diversity, social disparity, or even fundamentalism can help impose the language function as a means of constructing realities.

Attempt to foster the relevant values for PBLT can be done through the study of Literature, as it is always a rich source for value promotion. Multicultural literature can be a tremendous source of dialog about differences, conflicts, and peace. As defined by Dasenbrock (1987, as cited in Cai, 2002), multicultural literature is works written by writers from different parts of the world or works about people of different ethnic groups. They may be about people of a specific ethnic or people of intercultural relations. Cai (2002) views that literary multiculturalism may also happen when the story is read by readers with different socio-cultural background.

Pedagogically, according to Cai (2002), multicultural literature as a set of works is useful for breaking the mainstream culture's monopoly and promoting pluralistic curriculum. With those definitions, multicultural literature is wide enough to cover the issues of peace and its absence.

This paper discusses how PBLT approach was implemented in the discussion of Richard Oh's novel "The Pathfinders of Love" in a Prose class conducted during the Short Semester program in 2011 in the English Department, Faculty of Language and Literature, Satya Wacana Christian University, Salatiga. This paper examined the text with its multiculturalism, the issues of peace and un-peace in it, and the in-class and out-class activities that gave the students exercises for recognizing the available problems and for formulating alternative realities.

PBLT: SOME KEY POINTS

PBLT approach, which is derived from peace education, should not be perceived as a single entity as it requires different focus of attention for different social condition. The awareness of whether the class is in an intractable society, in a society with interethnic tension, or in a society with experienced tranquility will determine the objectives of the approach: peacemaking, peacebuilding, or peacekeeping (Salomon 2002). What cannot be left out is the discussion of the culture of conflict, which may be based on people's materialistic perspective, desire for dominating others, aggression, and even individualism (Masciully 2004). Awareness of the culture of conflict can bring people to the respective positive culture of peace, which covers nonviolence, respect for life, tolerance, trust, solidarity, being open to other points of view, creativity, and cooperation (Aderman 2004, Harris 2002, Vriens 2003,). They require people's competence in understanding what is happening in the world, in their environment, and in their mind, so it is necessary to bring knowledge of the problems into the classrooms. It becomes relevant to address global conflicts such as wars and the structures of unfair trade, religious or ethnic prejudice and violence, or group aggression, and also personal concerns like the spirituality of peace and nonviolent attitude. Peace is a matter of values and thus, PBLT approach always starts with the affective domain, followed with the cognitive domain, and tested through human actions (Vriens 2003).

One of the most effective approaches to build the values among students is by using cooperative learning, which, according to McCafferty, Jacobs, and Iddings (2006), consists of two crucial concepts: positive interdependency and individual accountability. According to these two concepts, students are not merely put into groups to work together, but they must be able to perceive the presence of positive interdependency, which

means “what helps one group member helps all group members, and what hurts one group member hurts all” (Deutsch, n.d., as quoted by McCafferty, Jacobs, and Iddings, 2006: 4). With such a perception in mind, students are encouraged for “cooperation and a feeling of support” (McCafferty, Jacobs, and Iddings, 2006: 5).

Slavin (n.d., as quoted by McCafferty, Jacobs, and Iddings, 2006) defines individual accountability as the contribution of individual learning of each member in a group to the success of the group. Individual participation and meaningful demonstration of individual knowledge and skills are encouraged so that all members “add to the overall knowledge of the group, reveal areas of weakness that group mates can attend to, and develop a common sense of what the goals and subgoals are both for the group and for individual members and how they can be reached (5).”

THE CLASS AND PARTICIPANTS

The class was held in short semester in June – July 2011 and it was attended by 32 students from different ethnic and religious background. They spoke different local languages and, even though the majority was Javanese, they spoke different dialects. This was revealed when the students introduced themselves using their daily languages or dialects. A short speech introducing who they were: their names, where they were from, what ethnic group they belonged to, what religious belief they thought they believed, gave them a chance to learn how heterogenous they were, even though they might belong to the same ethnic group.

The use of multicultural literature was appropriate in a class with such differences as issues of multiculturalism may be the biggest source of conflicts. The discussion of multicultural literature was held in 7 sessions of the class, in which the discussion of the novel “The Pathfinders of Love” was placed in the last four meetings. The class was designed under the title “multicultural literature” and they read four stories, they were *Two Kinds* (Amy Tan, Asian American), *Ta-Na-E-Ka* (May Whitebird, Native American), *Ca Bau Kan* (Remy Sylado, Indonesian), and *The Pathfinders of Love* (Richard Oh, Chinese Indonesian).

“THE PATHFINDERS OF LOVE” AS MULTICULTURAL LITERATURE

In line with the definitions of multicultural literature discussed above, Richard Oh’s (1990) novel “The Pathfinders of Love” can be considered as a multicultural text because of the following two reasons: Firstly, it explicitly tells about Indonesian multicultural society. Secondly, it

may also be read by readers outside Indonesia because it is written in English. The non-Chinese descent readers in Indonesia may also take benefit of the novel to see the struggles of Chinese Indonesian people. Pedagogically speaking, the story is a fruitful source to talk about multicultural relation of Jakarta dwellers, which may portray the lives of people in many places in Indonesia. It attempts to give pictures of how peace may sprout from people with different backgrounds as they become aware of the potential conflicts that push away peace among these diversified people.

“THE PATHFINDERS OF LOVE”: The Culture of Conflicts vs. The Culture of Peace

The Pathfinders of Love is relatively simple with its uncomplicated plot which progressively tells the story of a group of individuals: Chinese-Indonesians, native Indonesians, Christians, Moslems, and an expatriate. The Pathfinders of Love has, as the setting, Jakarta “in the aftermath of May 1998 riot.” The central theme is the questioning of the individual’s existence as a person and as a member of society. Through its characters, the novel exposes that differences would count as long as each person has conscience. In that way they are able to contribute to their society. The novel’s uniqueness also lies on its topic, i.e. subordination and discrimination against the ethnic Chinese in Indonesia. It is a topic that has never been openly written by any writer in Indonesia in the New Order time. The Pathfinders of Love seems to attempt to re-claim Indonesia as the author himself admits that it was written to challenge the condition that the author himself undergoes and faces as a Chinese descent (Oh, e-mail interview, July 12, 2005).

Two major issues of conflicts become the center of the story: ethnic-based conflicts and religious-based conflicts. The main characters of the story are Jailudin, a photo journalist, and May Lin, a Chinese Indonesian woman activist. The major characters are Rafida, Uncle Syafiudin, and Lee Ang—they are all concerned with humanity. Jailudin, MayLin, Rafida, and Sheryl (an American freelance journalist) were involved in Rafida’s AWARE (Association for Women Against Rape). They assisted rape victims and, in the course of the story, they held a charity program to support their activities. Unfortunately, the charity program was ruined by a group of “strangers” who attacked them. Jailudin was even kidnapped and tortured by some of those masked people.

While Jailudin, MayLin, dan Rafida struggled openly, Uncle Syafiudin, LeeAng (May Lin’s father), together with Rosa (Jailudin’s secretary, a Chinese devoted Christian girl), and Randy (one of Jailudin’s informan) did the same humanistic activities in secret. This was what

LeeAng believed would be more effective to help poor people with food and seeds for them to plant in their fields.

On the other hand, Jailudin's brother-in-law, Rizal became much more religious after losing his job. He spent most of his time in the mosque and then he got in touch and involved with Mustafa and Maruf, who promised to help the mosque the best they could. He eventually found out that Mustafa and Maruf were violent people, who even got the heart to kill people in the name of religious revival.

At the end of the story, even though Jailudin, MayLin, Uncle Syafiudin, LeeAng, Rosa, Randy, and Rafida agreed on continuing their struggle to make life more harmonious, Jailudin had to suffer broken-hearted because MayLin refused his love. In contrast with her blatant courage to help the rape victims of 1998 riot and to support inter-cultural assimilation by putting on Javanese kebaya in the charity program, she was afraid of her family's strict custom that did not allow her to marry a man from different ethnic group. This part left an irony to the fact that MayLin was one of the "pathfinders of love" who was still paralyzed by the strong clam of the tradition's claws that separated people with different ethnicities.

In conclusion, the novel reveals the qualities of culture of conflicts such as violence and prejudice. On the other hand, the novel also offers values of culture of peace, particularly non-violence, tolerance, openness to others' points of view, creativity, and cooperation.

COOPERATIVE LEARNING FOR INTERDEPENDENT AGENCY

Cooperative learning which requires participants' individual accountability and positive interdependency would be implemented in several activities to discuss the novel. Collaboration becomes the most important thing to consider in designing the activities that do not only focus on the study of Literature, but also promote peace (McCafferty, Jacobs, and Iddings, 2006). Freeman and Freeman (n.d., as quoted by Jacobs, 2006: 32) believe that:

"When students work collaboratively, diversity is an asset to be celebrated since the varied experiences, knowledge, and interests students in each group bring to the task at hand add to the potential for learning."

Furthermore, Jacobs (2006: 32) also referred to Marcel Proust's idea that "it is more experiencing to see the same thing with many different pairs of eyes than to see many different things with the same pair of eyes." Therefore, even though the students were familiar with group works, they

needed more exposure to the values in cooperative learning. Sets of activities to make the learning a meaningful collaboration are necessary. Both individual work and group work were designed to connect each other to enhance collaborative works.

Pre-discussion assignments preceded the group discussion so that the students were prepared for what to say in class discussion. This mutually gave the students confidence in class as they could contribute to the group discussion. They could always refer to their pre-discussion journals.

The first group discussion was character analysis of the novel. The students were grouped into four based on the division of the story's characters: main characters, major characters, minor characters, and bystanders. They had to find out which character was which and to discuss in their group who the characters were and what qualities they had. They had to write the key words on a big piece of used paper, for them to explain later in group presentation during the class discussion. They did not have to come with one conclusion of the same ideas about the respective characters, but they could view the same characters differently. So, they would have a long list of characters' qualities, which all group members contributed. With this way the students could see the characters more widely. The activity also gave the students experience of sharing and listening to others' opinion. Listening and putting different ideas on a piece of paper helped them be open to others' point of view.

The CL technique used in this study was numbered head together. To put the students into groups, they had to count one to four and then gathered with those who called the same numbers. This way of dividing the class into groups encouraged students to accept one another because they did not choose the members based on like or dislike. Accordingly, there was no in-group or out-group in this grouping because none of the students were in the same group with their "favorite" friends.

Group discussion was then followed with group representatives' brief presentations of the result of the discussion. One group was represented by several members, and all group members were allowed to add whenever necessary. During the class discussion, the points valuable for understanding the culture of conflicts and the culture of peace were highlighted and discussed more thoroughly.

The next assignment was for the students to work outside the class. They had to prepare their final group poster presentation. In the poster presentation, they had to present their imagined society and how it may be obtained by learning from the culture of conflicts or culture of peace from the story. Each individual had to write their imagined society as the response to the culture of conflicts that they had learned from the class discussion.

Then, they had to discuss in their group how they would deal with their individual imaginations and related them to the possible culture of peace found in the novel. The task trained their ability to hold dialogs with their group members. In addition, it reinforced the values they had learned from the text and the class discussion.

The whole activity encouraged each individual student to be accountable to build the success of the group. Furthermore, it urged students to build mutual interdependent relation within their group (McCafferty, Jacobs, Iddings, 2006). This initial exercise helped students own the quality needed in wider relation, which Birch (2009: 20) called *interdependent agency*, which was the ability of individual to “fit inside relationships and to fulfill or create obligations with others.” The activity also introduced students to “reciprocity” as an important concept of interdependent agency. Markus and Kitayama as quoted in Birch (2009:20) define the concept as individuals’ commitment to continue to take on in “reciprocal interactions and mutual support” that reasonably assures the members to have exercises of “responsive and cooperative actions.”

ASSESSING THE AFFECTIVE COMPETENCE: HOW IS IT POSSIBLE?

Peace-based learning starts with values which belong to the affective domain. Consequently, assessment becomes a problem. So far, the focus of assessment has been on the students’ knowledge. In this case, it is the students capability to connect their imagination with the story’s culture of conflicts and of peace. However, for a PBLT class, it is important to pay attention to the students’ changing attitudes in order that the spirit of the approach is imposed completely.

Hall (2011) views the importance of affective assessment for an educational reform. She writes that as a summative assessment, it should not appear as a grade, but as evaluative assessment. Data of the students’ affective dynamics are important for designing the following instructional modification. It means that for today’s condition in Indonesia, the students’ improvement in the class, even though it is not yet accommodated in their scoring records, it will be meaningful for the students themselves to see how they improve their qualities. For the teacher, it will be useful for the improvement of the class.

What the class did for recording the students’ affective competence was by collecting the students’ imagination of better Indonesian society. For the sake of scoring, once again, the class still focused on the cognitive and practical aspect. Their papers were not scored for the correctness of their

ideas, but their clarity, unity, and coherence in delivering the ideas, in which all were stated in the scoring rubrics that were delivered ahead of time. However, reading the students' view can give ideas of how far or less the students were aware of their society. It is meaningful for evaluating the class design and for modifying more suitable instruction for the discussion and activities using the same text in the next Prose class with the same approach.

For the students, the imagination had pushed them to look at their environment and see what they should critically respond with perspectives of peace culture. The followings are samples of the students' journal of their views about the real condition in their environment and their ideas of better conditions.

In Indonesia, it is forbidden to marry someone that has different religion with us. According to Indonesian Law No. 1 year 1974, marriage is defined as a bond physically and spiritually between one man and woman as husband and wife in order to establish a happy and everlasting family or household based on Ketuhanan Yang Maha Esa. Marriage is valid if conducted according to the laws of each religion or belief and has been recorded according to the laws and regulations. Official interpretation of the Marriage Law itself only recognizes marriages performed by the same religion and beliefs of two people of the opposite sex who want to establish a marriage. In other words, it is not allowed if the two people have different religion. In a pluralistic society such as Indonesia, it is very possible that love occurs between two people of different faiths. It may be easy for those who are rich because they can marry outside Indonesia, but how about ordinary people?

Love is an irresistible desire that we can't avoid. In my opinion, it is a pity thing if certain religions' rules forbid its followers to marry others who have different religion and faith. I know that marriage rules in Indonesia exist to protect woman from irresponsible man so that the man can't easily leave the woman after he 'got' what he 'wanted'. But it should not be like that. There should be another rules that allow a Moslem marry a Christian without switching religion (I know it was allowed before, but not anymore). It is sad when we get attracted by someone but then we have to ask his/her religion first. I hope our old-fashioned parents understand about this issue because some parents not allowing their children to be in love with someone with different religion. I hope our society understand that love should not be limited by religion. I hope Indonesia and its people can see 'love' instead of 'rules' so that we don't

need to ask someone's religion first when we want to make him/her as our boyfriend/girlfriend. (RA)

The above student worked in pair with a girl who had the following view:

Indonesia is a country that consists of different ethnicity, religion and culture. Indonesia has pluralistic society. Every group in society has different traditions with other community groups. Those differences among the group in society can lead to conflict. For example, conflict between Islamic and Christian religious communities that occurred in Ambon, conflict between the Ahmadiyah and Muslims in West Java. The difference between the conceptions of religion is a reality, which cannot be denied by anyone. This is quite often trigger physical conflict between people of different religions. Stereotypical views of one group against another group usually are the one thing that comes along with hostilities, followed by efforts to attack each other, killing each other, burning houses of worship enemies of each, and so on. Muslims are viewed as radical Muslims, intolerant, and highly subjective in look at the truth, while Christianity is seen as an aggressive and ambitious people who tent to govern all aspects of life. Besides the differences of concepts between Islam and Christian, conflict is also caused by differences in socio-economic. For instance, socio-economic conflict in Ambon between Muslims, both native and immigrant, whose economies are considered to be relatively good because the average life as a trader and the last thirty years over have large role in government and then Christian groups feel marginalized as these objective.

These conflicts tend to arise from feelings of injustice and poverty in society. Therefore, the problem of inequality and poverty are absolutely resolved so that a similar incident would not recur. Problem of inequalities, in general, originated from feeling less than satisfied by a group of people against the arrogance of the policy or policies of the Government which does not allow the creation of a harmony or alignment. The emergence of a feeling of injustice among the people is not really necessary to occur when the basic principles of harmonization has always been an important consideration in any policy formulation of policies directed mainly to the interests of society. If governments act with justice is going to create the atmosphere of harmony in the social life because people feel satisfied. People who are satisfied will not be easily triggered by the presence of conflict or hostility between different groups of people. They will coexist peacefully. (DA)

Following Birch's frame of thought for a socially competent teacher, change can only happen when individuals are able to be aware of a problem in the society, so that it will enable them to "envision an alternative reality, and dedicate themselves to alleviating the problem" (Birch, 2009: 28). The students' journal of their ideal society can be a simple start for such an attitude. It has pushed them to look around their environment and be aware of the social problems. Even though the class activities ended there, the class had attempted to connect the classroom task to the real life. Thus, their EFL classroom may not be just an imaginative safe and convenient bubble that is away from the realities. By so doing, the class fostered the students' social responsiveness, which may lead them to be the agents of peace.

The other thing which is beneficial as a practice for individual accountability is self-evaluation. Individual accountability is the core of cooperativeness in this global world (MacGregor 2000; McCafferty, Jacobs, Iddings, 2006). Such capacity can only be fostered through practice. Similarly, the peace culture, which is one of the essential responsibilities of a global citizen, is built upon sets of values that can be obtained only through daily practice. Regular journal writing assignment makes students realize of the importance of self-evaluation in their daily lives.

The students were asked to keep their individual diary to record the process of their group's preparation for the final poster presentation. They had to write the description of what they had done, their commentaries to their friends' performance during the preparation process, and their feelings towards them and the activities. By doing this, the students were given the experience of self-reflection. This activity was important to prepare them to become a reflective teacher in the future. The following is the quotation from a student's comment in her diary entries:

"... I see my friends do the same thing with me; they share their thoughts and ask about my second opinions too. Then they make a note about it and we make an agreement about things we should present in the class. i think our group is good in discussion; we all work cooperatively and share ideas. All of us participates and contributes something for the assignments." (EL)

She recorded that all the group members participated and contributed something for the assignments. It would not happen without the students' awareness of a need for the group's achievement. Such awareness made them try their best to be accountable for the group's success. In addition to that, they realized that they needed to be interdependent for the success of the presentation project. The assignment caused the students to learn the

attitudes needed for peace building without being lectured to or told what to do. They practised the values through the project preparation.

Other quotations from the students' comments in their diary entries are presented below:

"If we find unavoidable difference in thoughts, we try to get the main points of our arguments then we try to combine them. If that does not work or my friend's or my argument is not related to the topic, the other group members will explain why it does not have any connections with the topic we are talking about. ..." (EL)

"In my opinion, we will not be able to finish the project without our cooperation and participation in the group. One example is our difficulties when we are discussing the plot. Sometimes we have different understanding of the novel and if we do not discuss it together, we will do everything, especially the plotting incorrectly. However, the reason of dividing the assignments to be done individually is because we think that it will not be efficient to discuss everything in our meeting. Therefore, we decided to do that individually and discuss or edit them in our meeting. This plan is very useful and saves out time in each meeting." (IP)

"In addition, for both of our meetings, I saw my friends' well preparation with some ideas, arguments and information. All of us stated each argument to make the data presentation become as complete as possible. ... At the second meeting, each group member discussed what she found about the story again. We compiled and added some information to make our work on the previous day complete, vivid and clear to understand. At the end of our meeting, we arranged the plot and prepared for the AVA for next day presentation. Our two-day discussions were quite enjoyable although we found some confusing part about our plot diagram. On the other hand, we also had different perception / understanding from our inference of some stage of the story. On the other hand, my friends' opinions also made me more understand the story and made the data more complete. Of course, the most important thing, I could not finish the last presentation's material without cooperation from my friends." (PR)

The first quotation above shows that the students were aware of the importance of honest conversation. They tried to explain their reasons and, at the same time, other members showed willingness to listen to each other. The result of the conversation sometimes was a compromise or the combination of ideas. The last two comments show that the students realized

the importance of cooperation among group members. They shared jobs, but at the same time they work together. They attempted to be a reliable member in the group. They understood that they had to be interdependent among each other in order to obtain the goal.

The following samples were taken from a pair who prepared for their final poster presentation. In his journal, RA wrote:

"I did the group discussion on Tuesday 28th and Thursday in F building. My group consists of two members, me and D because we can't find another friend to join us. ... The discussion was flowing smoothly, there were almost no arguments because we can understand each other and almost have same opinions.

I was always trying to lead the discussion but thanks to D, she could understand me and when she disagreed on my opinions she always provided fair reasons. And because of that, we never face any serious problems in our discussions. Everytime we had different opinions, I was always trying to make it fun and I'm glad that it can make her laugh.

I don't think I have another plan to make our group better because we really get along pretty well. All we need is that we have more chances for meeting because we only able to meet up two times and I think it is not enough. If we have more meeting chances, it will help us to make a better poster." (RA)

While her pair, DR, wrote:

"... I think that what I have done in highlighting the important events is helpful because it makes us easier to check. My friends also does a good job, he can find the important events quickly and understand the story deeply. He is very cooperative and open minded so we didn't face serious conflict when we have different opinion or idea.

When I have different opinion with my friend, I give the reason or evident why I have that kinds of opinion. I will give clear explanation about my opinion so that he can understand what I mean. I never force my friend to accept my idea or opinion because if I force my friend to accept my opinion, he might think that I am not good partner. I think that in group discussion we have to respect other's opinion so there will be no hurt feeling that can cause a conflict." (DR)

These two students' opinions showed that RA was a dominant person who tended to be a leader, while DR chose to be a follower so that

they could move on with the project. However, from her last words in the journal, she highlighted the importance of respect and that was how she defined “respect.” She explained her reasons and did not push her opinions. They seemed to be able to cooperate well as they tried to adjust to each other.

The journals can reveal the students’ affective achievement, which may not be as ideal as the wanted values of the culture of peace. Nevertheless, these activities gave them the chance not only to learn the values of peace cognitively, but also to try to implement them as much as they could in real life. It has to be admitted, though, that teacher’s access to their diaries may be a great push to their efforts to implement the values.

CONCLUSION

PBLT can be implemented in many ways. The use of PBLT approach in the discussion of the novel “The Pathfinders of Love” may give a sample of how qualities such as personal accountability and positive interdependency could be promoted in a series of interconnected activities. The story itself carries a lot of messages and themes about differences, religious and ethnic-based conflicts, and peace. In addition to that, activities that are interconnected and encouraging the students to work cooperatively will foster the students’ awareness of the available problems. Being aware of their society, they would be able to create their alternative realities. The class may not have encouraged the students to think of some possible concrete actions to show their dedication to alleviate the problems, but the two steps would be a meaningful start for promoting more socially aware EFL teachers.

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